Being the cause and condition of events which we call
birth, life and death of conscious beings, He is above birth,
death and change.
Though events pass away, the self, which not being an
event makes events and series of events possible and which
connects one with the other, does not pass away, does not
now in the current of time, but shows itself to be above
time. Our perception of time or successive events involves,
therefore, the realisation of our *Inmost Self* as beyond time,
eternal, unborn and undying as the Kathopanishad avers.
In other words, every perception of time is a consciousness
of the knowing self as timeless. Just as we could not know
space if we were merely limited objects, and had not God
as our *Antlmratma,* so we could not know time, if we were
mere creatures of time and had not Him, the Eternal, the
unborn, the undying and the Omniscient as the very basis
of our conscious life.
In the crust of the earth, in the travels of the sun-beam,
in the far-reaching flash of the remotest

star, in the growth
of human civilisation, in the up-building of human wisdom,
in the unfolding of the human soul, the history of God has
been traced back, His purposes have been read out through
millions of seons. Yet, He is not only pre-fixed in illimitable
time but ?lso stretched forth beyond the shoreless ocean
of space. Yet how near is He unto us, living in our very
selves as our Higher Self! If He had stood aloof in His
'own in-finite distance, in the recesses beyond the reach of
ancy night, how dreary, how solitary, what a desert, what
• .a desolation should this world have been ? Vastness and
yet nearness, immensity and yet immediacy, far as the mind
may travel, yet near as the heart can wish. He is so dear
*to* every spirit.
The Supreme Being is **Adwaitham,** the One only with-
out a second; the Eternal One to whom every part and
partide is equally related; the absolutely unrivalled, un-